

ZION'S HERALD AND WESLEYAN JOURNAL.

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION, FOR THE NEW ENGLAND CONFERENCES OF THE METHODIST EPISCOPAL CHURCH.

VOL. XXVIII. { REV. E. O. HAVEN, EDITOR.
FRANKLIN RAND, AGENT.

BOSTON AND PORTLAND, WEDNESDAY, SEPTEMBER 16, 1857.

Terms, \$1.50, strictly in advance.
Office, 36 Washington St., Boston. { NO. 37.

For Zion's Herald.
TRUE POSITION OF THE M. E. CHURCH
ON SLAVERY.

DEAR DR. HAVEN:—Though personally unacquainted with you, I have for sometime known you by reputation; and, what is of no ordinary interest to me, have known you as a champion of the anti-slavery cause.

I am pleased with your firm and fearless advocacy of universal human freedom, and doubt not that the object at which you aim, in common with your anti-slavery brethren, will be ultimately realized. The emancipation of the slave will in some way be brought about.

But I am heartily ashamed of the pro-slaveryism which stains the character and darkens the prospects of our churches; and most deeply do I regret that so many of our church editors should posture their columns to the defense of "the peculiar institution." The position of the "great official," though anticipated by those who knew the antecedents of its incumbents, is truly humiliating. Doubtless your review of his *constitutional church slavery* will give general satisfaction; and only be objected to by those who have interest or sympathies have identified them with the slave power. But how are you to get along with the redoubtable Dr. Bangs? If it be true, as a late article in the *Christian Advocate* and *Journal* would seem to imply, that church slavery is to be justified and sustained because you and some others who oppose it lie under the imputation of being his *juniors*, or "were in your cradles while he was felling the trees of the forest, plowing the ground, and sowing the good seed." I see not how you are to refute his position.

But has not the Dr., venerable though he is for age, mistaken the question at issue? He says in the article referred to,—"I hope I have succeeded in showing,—First, that the rule in the Discipline on slavery can neither be changed nor revoked" without a constitutional majority. And here let me remark upon the saying of Dr. Haven, who pleads that it can be done by a simple majority of the General Conference.

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Communications.

SYSTEMATIC BENEVOLENCE.
TO EACH MINISTER OF ALL THE EVANGELICAL CHURCHES
IN THE UNITED STATES.

REV. AND BRELOVED.—The officers of the American Systematic Benevolence Society, desire it is respectfully submitted, that the general subject of Systematic Benevolence, should be preached by every minister in the land at least once a year. The subject of this communication is, that in order to do this, it will be necessary, to perform this service at your earliest convenience. This society has undertaken the Hebrewian task, of bringing up the churches to the highest standard of benevolence; that this it is to do, out of that gigantic sin of covetousness. Its idle, however, to suppose this can be done without your hearty, efficient, and persevering co-operation. As the importance of this matter is now well known, and the importance and usefulness of our American Zion, is also apparent, we make the appeal with entire confidence of success.

It is estimated that the amount paid to the various societies and boards, connected with the different denominations, is \$3,000,000, which estimating the number of communicants at 4,176,000, is but 72 cents each.

The sum of number of preaching missionaries, sustained in the foreign field by all our American churches, is 450, or about one to a million of souls.

The amount of money collected for the cause of missions, is \$200,000, or less than two cents to each communicant.

As it is well known, that a great portion of these contributions are given in sums of ten, twenty, forty, and even one hundred dollars; and to a certainty, from one-half to two-thirds of our church members give nothing! Where do these delinquents live? Should they not be searched out?

The great majority of the churches are asleep on the subject? and will you not aid us, in our attempt to awaken them?

You have, no doubt, often preached on this subject; and have you preached as Nehemiah did to David, when he said to the man, or as the Prophet did to the Jews, when he charged them with the name of the Lord, with being a nation of robbers, not only because, but also because, he had been caused to give a tenth of all their tithes? May it not be that the preaching on the subject, has been like the preaching on the subject of temperance, forty years ago? and even now, that the churches, as a whole, are pro-

pects, though churchmen and elders, and deacons were the manufacturers, and vendors, and consumers of alcohol, drinks, and when, it is now

as old as the day of Pentecost, when the

minister is a popular, and wonder who has been telling him about them?

But what more needed, if possible, is, that the holiness of the almost forgotten grace of Benevolence, should be unexcelled to the admiring gaze of every Christian, showing him what are the evidences of possession, and what are the fruits, shown at the feet of the dispenser of the same; it makes upon his present property, and his future income. We are aware that it will be said that the New Testament clearly states the definite purpose of the gospel, to convert men; but the fact of the matter, will convince any one that the practice of giving one-tenth of the day's fast as far back as that of offering animals in sacrifice; that both were divine appointments, and that the former was not abrogated, only among the Jews, but among all other nations; and that while the law of sacrifice was annulled by the death of Christ, the law of tithes is still in force, and that it is the law now, "in every one of you, on the next day of the week, lay by him in store as the Lord has provided him." It is believed that this is required even of all the members of the Methodist, or Calvinist, and of many of them, two tenths, three tenths, and five tenths, and of some even ten tenths.

The subject is discussed in the Premium Edition, published by the Methodists, in the American Tract Society. Five premium essays on the subject have been published in England, bound in one volume, under the title of "Gold and the Gospel," one hundred and twenty-five pages, and have been circulated in Great Britain, and, as a consequence, about half a million of dollars have been given to their benevolent contributions. Two of these essays, have been published in this country, by the Methodist Tract Society, in a bound volume, under the same title.

The feel is so important that every minister should see this book, that we have prepared, or will procure funds for the purpose, and send a copy to every minister in the land who may wish it.

We presume you are willing to examine the subject, and present it to your congregation, who will be happy to send you "Gold and the Gospel" free of charge, to help to collect the amount of postage, (ten cents for each copy, not exceeding three thousand miles,) which can be paid to the author.

We will also circular cards, if requested, which contains plans for promoting systematic contributions, now successfully employed in some churches.

We hope every minister, who has not seen the book, will send it.

The object of our society, as you perceive, is not to force contributions, but to strengthen those which now exist; not to advance the interests of any denomination, but the interests of all; not to divert the charities of the church from their present objects, as the Holy Spirit, to purify through the deep layers of selfishness and covetousness, to the lowest strata of every Christian's heart, and to purify the church, and to purify the world, to make the world of benevolence to run up, with such mighty force and volume, as shall fill all these channels to overflowing; and that not only for once, but forever; for it will be in the hand of water, and the hand of fire, to purify the world, and to fulfill the vision of the prophet, as has never yet been known, when the waters flowing from the sanctuary, shall gradually rise, and form a mighty ocean, which will pass over, and wash into all the moral deserts of the world, causing them to burst, and blossom as the rose; on the banks of which, no either man, shall grow up a tree of life, who has not been the servant of the nations.

In behalf of the Board of Managers of the American Systematic Benevolence Society,

John Gulliver, Cor. Secretary, Philada, Pa.

WESLEYAN UNIVERSITY.

At a meeting of the Senior Class of Wesleyan University, held Sept. 5th, 1857, the following preamble was adopted:

Whereas, Our Senior Class has hitherto remained from our midst our friend and classmate, Wilber Fink Noyes;

Resolved, That while we lament the loss of him, whose noble qualities, manifested our highest respect; whose kind and genial disposition engrossed our warmest affections; and whose high Christian character claimed for him the highest estimation.

Resolved, That while we lament his early death, we are called to mourn the loss of him, whose noble qualities manifested our highest respect; whose kind and genial disposition engrossed our warmest affections; and whose high Christian character claimed for him the highest estimation.

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LAWRENCE, KANSAS.

Bro. H. C. Hemmingsway, of Lawrence, under date of August 31, writes: "You will remember that during last spring a Communion Service was sent from Hawaile, Mass., by a lady, (name unknown) for the 2d. Class in Lawrence, K. T.; but that it was in my hands till a week or two ago, when at our Quarterly Conference it was presented to our church; the reason it has not been presented is, that this was the first Quarterly Conference that had been held since I have been in Lawrence. After the service had been presented to the church, a vote of thanks was given to the lady for her kind and beautiful gift, and the church saw fit to make a committee to present her with the thanks of the church; but not knowing who she is, I thought it might be well to do so through Zion's Herald."

Our church is quite small and feeble, but our trust is in God. We shall commence this week or next to build our church. We shall have to build small, as we cannot afford of money that have been raised for the church. If we could, we should be able to build quite a fine church. We are trying to sift the matter out, and see what the hands have done that have been used in the church. We have started the Sabbath School again, but we do not as yet succeed as we like to; but still, by the grace of God, we are bound to go on, knowing if we do, we must at last come out on the right side. All is now peace in the Territory, and my prayer is that it may remain so. The Free State men will vote in October. Your brother in Christ,

H. C. HEMMINGSWAY.

It may be well to add to the above, for the information of those of our readers who have contributed to aid the society in Lawrence, Kansas, that the agent, Rev. C. G. Cook, with him all the money that had been paid in and acknowledged in Zion's Herald previous to his departure, and that we have the receipt of Rev. C. H. Lovejoy for the balance, which we suppose is in the hands of the Trustees of the M. E. Church in Lawrence.

KENDALL'S MILLS, CAMP MEETING.

Mr. Euron:—This was one of the best camp meetings ever held in this part of the State. The weather was delightful, the congregation large and attentive, the order as perfect as circumstances would admit; the preaching was plain, pointed, spiritual, and practical; there was much of praise and earnest prayer all over the encampment. Quite a number of souls were converted, and the work of sanctification was carried on in the church most gloriously.

Catholic Mission.—The United States received last year from the European Society for the propagation of the Faith \$17,389; while the Society received from this country \$1,000.

Worship.—A new feature in church services was introduced at Portland on Sunday, by Mr. Stebbins, (Unitarian). He invited his whole congregation to participate in the celebration of the Lord's Supper, stating that this would be the course that he should hereafter follow.

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GERMAN DOMESTIC MISSION.—One of our elders, Bro. W. H. Miller, informs us of the progress of a number of our German families in mission work, and of a local preacher. The seal of this brother in the cause of Christ is worthy of the best days of Methodism. Not only does he work his own farm, and do the usual part of the labor, but also preaches twice at the time on the Sabbath. He stirred up a company of young men (natives) to teach a Sabbath School of the children of his countrymen; and as they are now all engaged in the public service, he has seen fit to open and open the doors of the praying German, as he cannot pray in the English language. Further, it was a good work to our souls. We are led to exclaim, "Lord, it is good for us to be here."

God grant that all our charges represented at this camp meeting may share largely in God's saving grace the present year.

Yours, &c., H. M. EATON.

Kent's Hill, Me., Sept. 6, 1857.

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GERMAN DOMESTIC MISSION.—One of our elders, Bro. W. H. Miller, informs us of the progress of a number of our German families in mission work, and of a local preacher. The seal of this brother in the cause of Christ is worthy of the best days of Methodism. Not only does he work his own farm, and do the usual part of the labor, but also preaches twice at the time on the Sabbath. He stirred up a company of young men (natives) to teach a Sabbath School of the children of his countrymen; and as they are now all engaged in the public service, he has seen fit to open and open the doors of the praying German, as he cannot pray in the English language. Further, it was a good work to our souls. We are led to exclaim, "Lord, it is good for us to be here."

God grant that all our charges represented at this camp meeting may share largely in God's saving grace the present year.

Yours, &c., H. M. EATON.

Kent's Hill, Me., Sept. 6, 1857.

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Poetry.

For Zion's Herald.

CHRISTIAN, ROUSE THEE!

Christian, rouse thee; look around thee,
See the suffering sons of man!
Telling, toiling, sadly toiling,
Till they go hence—aye, what then?

Have they to sheer their bosoms?
Have they treasures safe on high?
Live they with the dear assurance
Of sweet rest, when called to die?

Christian, rouse thee, time is dying—
And the hapless sons of fate,
Sinking daily, hourly sinking,
Till with many 'tis too late!

They have toiled, and sighed and trusted
In an arm that could not save;

Till they sink at death's decision,
Neath the mantle of the grave.

Christian, rouse thee! are thy garments
All whitened with their blood?
Can you feel you've done your duty?
Done it heartily to God?

Christian, seek of God forgiveness,
Rouse thee, rouse them, do it now!

Last all heaven that guilty,
For not having paid thy vow.

Christian, rouse thee, rouse thee, rouse thee!
Know that heaven is made by prayer,
And perchance, some lone sinner,
Through thy grace rich have may share.

Pray that Christ removes their blindness,
Praise him to unstop their ears.

This invites in time of kindness,
And the God of heaven will hear.

Christian, rouse thee, rouse thee, rouse thee!
For thy day will soon be done;

As to work, to work we'll be!

Steady, steady, never falter,

Work each day as 'wore you last;

Then in heaven soon shall praise him,

When the storms of life are past;

Then we'll shout a final victory;

When the storms of life are past.

Manchester, N. H.

OLIVE.

ANECDOTE OF THE LATE JUDGE DAVIS.

Not many months before the death of this great and good man, on the occasion of a dinner party at his house, at which Mr. Justice Story, and other eminent jurists and lawyers were present, the conversation turned on the comparative advantages of the different periods of life. Some thought that the seasons of youth and manhood were fullest of enjoyment, and others gave the preference, for solid satisfactions, to the period of age. Judge Davis did not state his opinion until he was invited to do so; and then, in that calm and benignant manner for which he was remarkable, he said: "In the warm season of the year it is my delight to be in the country, and every pleasant evening while I am there, I love to sit at the window and look upon some beautiful trees which grow near my house. The murmuring of the wind through the branches, the gentle play of the leaves, and the flickering of light upon them, when the moon is up, fill me with an indescribable pleasure. As the autumn comes on, I feel very sad to see these leaves falling by one; but when they are all gone, I find that they were only a screen before my eyes; for I experience a new and higher satisfaction as I gaze through the naked branches at the glorious stars beyond."

The following beautiful version of Judge Davis' sentiment on the autumn of life, is from the hand of Allen C. Sproul, Esq.:

"Before my door, in summer's heat,
Prudently the elms their branches spread;
Cool verdure sprang beneath my feet,
And shadows played around my head;
Joyful I passed the sultry hours,
And mocked the sun's meridian power.

"But when, with withering hand, the frost
Shrivelled the leaves, and gauze and bare,
Tried naked arms the elm-trees tossed,
While autumn tempests roar'd the air,
I mourned the summer's glories fled,
And copious tears of sadness drew.

"When winter came, and cold and still,
The long-forged iron frozen chain,
And over snow-drifts and pale, bare,
Midnight assumed her solemn reign,
Forth looking from my window-bars,
Through striped limbs I saw the stars.

"Then earthly loves, like summer leaves,
Gladness, but intercept our view;
But when bereft, the spirit grieves,
And hopes are crushed and comforts few,
Lo! in the depth of sorrow's night
Beams forth from purgatorial light."

Communications.

PERILOUS ADVENTURE—MOUNT LA-FAYETTE.

Franconia Notch, August.

Some may wonder, brother Editor, why I should intrude these rambling letters upon you, unless there were some things more strange or startling in my experience than I have hitherto related. Sometimes, one of the most bold and venturesome of us, I am afraid, lead in rather a tame life, and are not always in a position to exhibit the exciting effects of this mountain air. But I shall not be betrayed into anything like a description of this much traveled route, for "miles and miles" and "high" convey no idea of what is to be seen.

Mountain enjoyment is to me like a new sense. It demands a language of its own. I feel that I have by these few days experience takes all the words which apply or refer to mountains, carried them off, and I have not even a name for them. How can a man give the experience of the eye and ear to others through these old, worn-out words? They mean nothing except to him who has himself seen or heard, and I cannot expect to convey to others language which was not created to express the sensations of traveling of course. My record would startle and startle no more than others. Yet just now I think of something which by a little glow from the imagination may perhaps set the hue of an adventure; at any rate, it is more than I have ever seen, and others need not on my route, as it happens, to remain whose account I have not even described this summer, and as every respectable traveler is expected to tell some story of hard-health escapades, I shall do my best to add a few.

I had heard much of the imminent peril of taking a step anywhere in these regions without a guide. The fear of such a peril is double—wholesome and salutary to both of the bones of the body, and to the nerves of the spirit. But having gone over the Washington road with no guide, I got from a good stout walnut staff, which I cut at the Glen, it had come to be my private opinion that in good weather and fine dry time, fair company, and a guide, the mountain roads are as safe as a beverage road, and the easiest of travel among these mountains. Under this impression, I made a few inquiries at the Flume House, one day after dinner, about the route to Mt. Lafayette, or the Great Haystack; and then started out with my guide and my staff.

I followed the narrow road towards the Profile House about three miles; then struck into the woods close by a half-finished, dilapidating building on the right, (that word is "dilapidating," Mr. Typo, in Curr. Cat. license; do you see it any more?) which did not look Latin last week? I know that the path had been traveled very little of late, and was not in repair for horse-back parties; so I did not expect to find it very well worn. It is seemed plain enough at the start, and I passed directly up the first mile. It was a steep, glorious grade, and I slowly rolled through the vast forests of solemn pines, I saw over my shoulder here and there, between the lofty trunks, the Profile Mountain, which rose behind me, and which I had seen from the top of the Franconia Notch. The long, heavy trunks, as above, moved to stately, massive, as a strong, steady breeze swept down the gorge. The path soon grew more wild and rugged. Branches of thick undergrowth had become huge, prostrate trunks had fallen along it, and, and had it, and rended their mossy sides before me, under or over, which I must climb, wrestling with the over thickening

foliage. Now and then I would go round one of the long, rough forest paths and strike a beaten way. Once or twice I stopped to ask myself if I might not be in the wrong way; but I remembered what had been told me of the fewness of visitors, and the infrequency of travel, remembered that I had seen below, recalled what I had read of the glorious view from the summit, and pushed on afresh. But the fallen trunks came thicker, my detours from the path longer, the moss heavier, so that I buried myself in the bushes to pull my way over the rocks and protruding stones, and often to the waist in the rotting vegetation beneath me. The path was now gone. I sought the slightest trace of it in vain. The heavy foliage above shut out the bright sun, and I could hear oppressed these giant forms which stood in grim and grand array about me. I was lost.

Ordinarily I love to get lost in the woods, such a classicized woods as I wander in at home. There is a certain quiet, a certain peace, a certain beauty. But there were bears on this mountain who might prove uncomfortable bedfellows to a solitary traveler who should camp down on this damp grass for the night; an Englishman, overburdened by darkness of the night, and very much fatigued, a wild and disreputable man, a thief, a murderer, a womanizer, was it not said, to be seen in the same little corner of the world? But I had undertaken a task which the most experienced mountaineer could not have undertaken, and I had not been prepared for the task, nor had I been educated about, and I was about to be overwhelmed by the consequences.

"Well, Annie!" he said, as he left her on his contemplated tour through Maine, "I am going as a light to lighten the Gentiles, but in a few years I will cease to wander, and you and I will have rest and quiet in some little corner of the world, where we may be safe from the world, and may be a simple, peaceful, good man."

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